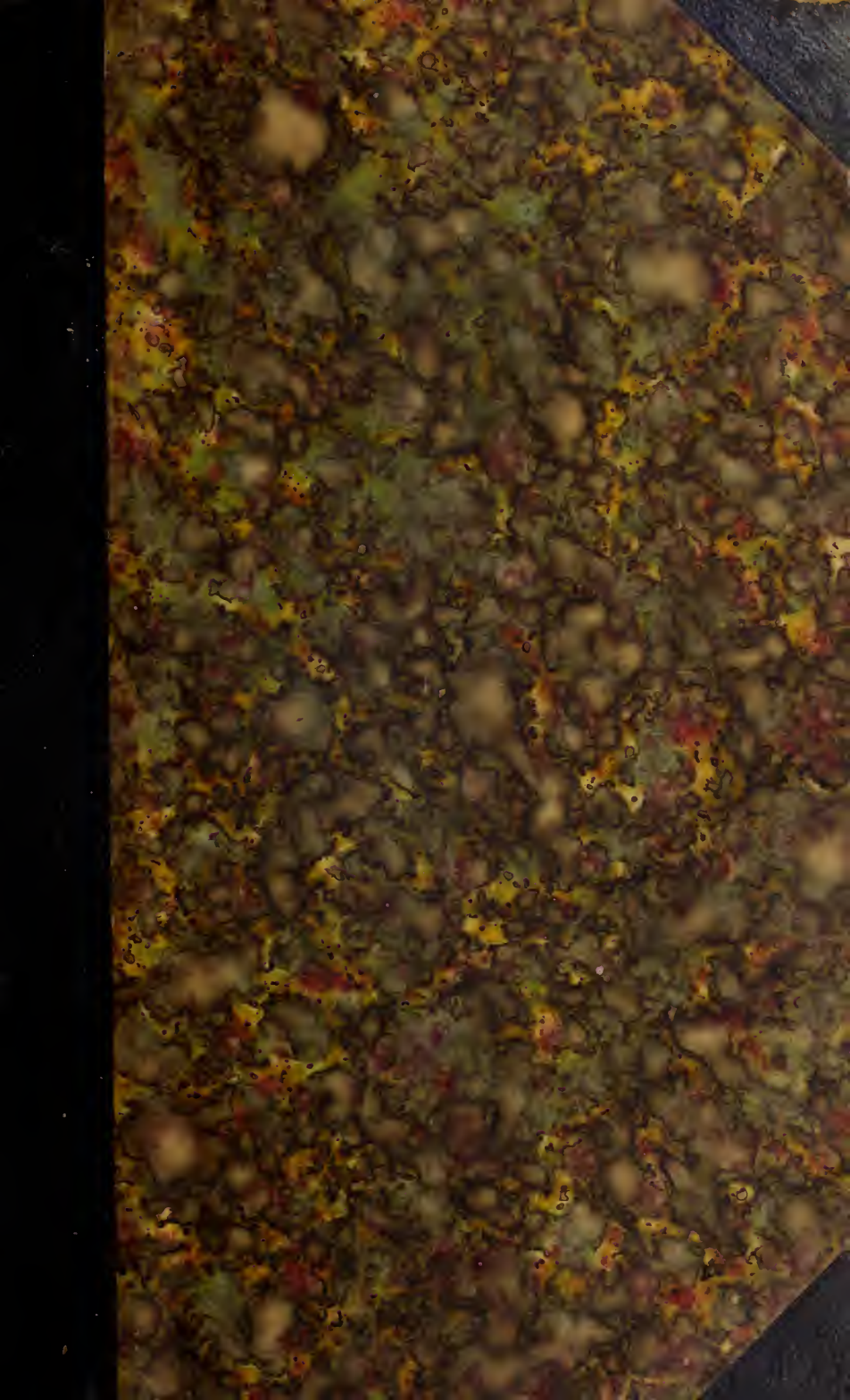




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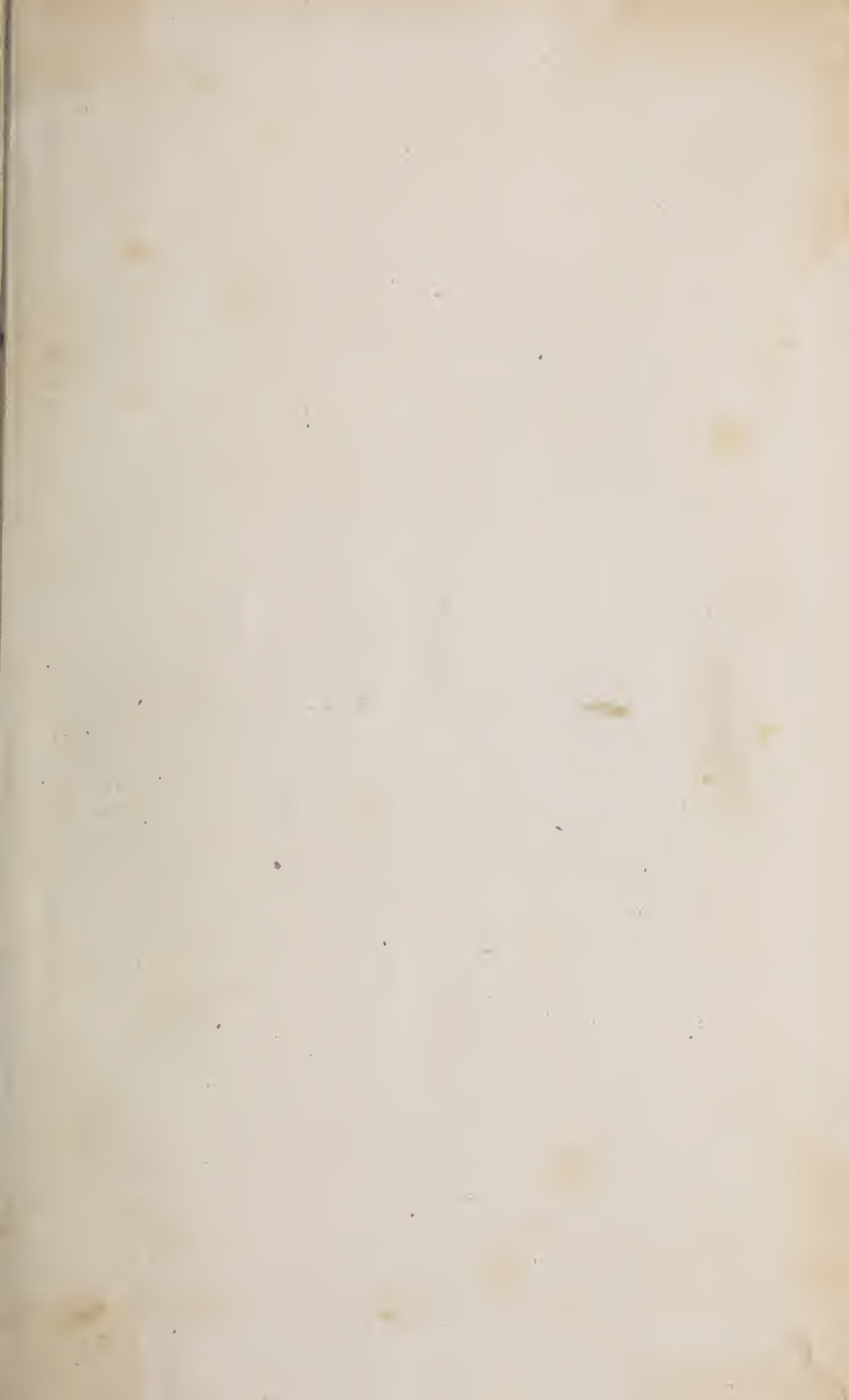
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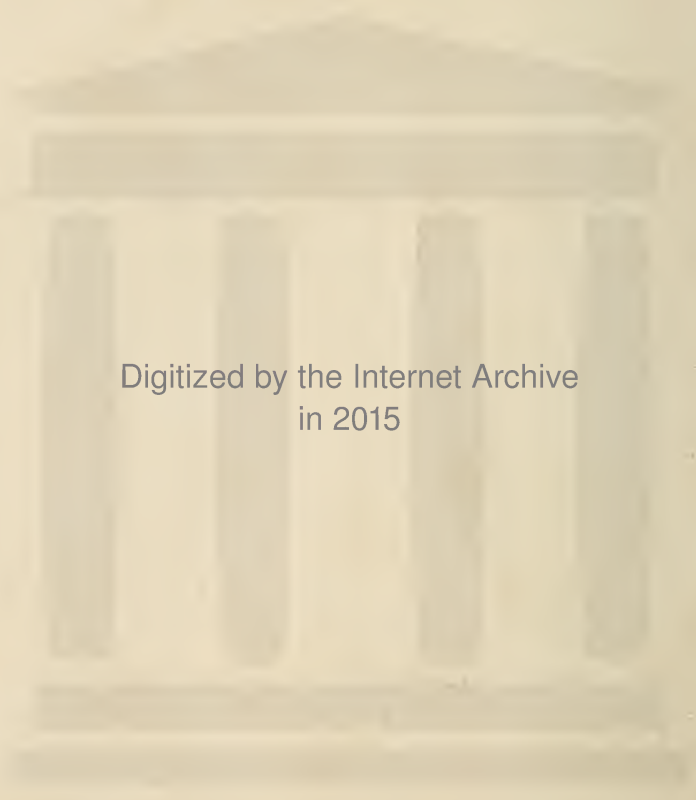
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THE AFRICAN REPOSITORY.

Vol. XXXV.]

WASHINGTON, SEPTEMBER, 1859.

[No. 9.]

African Missions.

IN the Providence of God, when the missionary spirit slumbered, and apostolic men were not to be found, to bear the Divine Word to Africa, the avarice and cruelty of man brought multitudes of Africans from their distant homes, in servitude, to our Christian shores. The year that saw the landing of the Pilgrims at Plymouth, saw the first slave ship in James River, and the English in possession of the Cape of Good Hope. How mighty the consequence to America and Africa of these events! The year of the Declaration of American Independence saw the first movement in the British Parliament for the suppression of the African slave trade. Individual emancipations took place about this time in the Southern States, and Mr. Jefferson prepared, the year we became a nation, "a comprehensive plan of colonization." The Constitution of the United States, in which was indicated the probable suppression of the slave trade within a brief

period, was adopted during the same year that a few colored men, slaves escaped from this country in the Revolutionary conflict, were aided by English philanthropists to lay on the African coast the foundations of the Colony of Sierra Leone. The same year witnessed the formation, in London, of the immortal Committee (at the head of which stood the illustrious name of Granville Sharp) for the abolition of the slave trade, which, after the arduous labors of twenty years, obtained, in 1807, its abolition by Parliament—while a similar act passed the Congress of the United States a little earlier the same year.

The Church Missionary Society, in England, arose on the planting of Sierra Leone, to supply Africa and the East with Christian teachers and ministers; and endeavors to suppress the slave trade and send missionaries to Africa, have multiplied and rapidly increased unto the

present time. The solemn engagement of England and the United States, by the Treaty of Ghent, to do all in their power to abolish the slave trade, preceded but a brief time the establishment of the American Colonization Society; and a little previously and subsequently the Churches of the Redeemer, in this and other countries, shook off the lethargy of ages and stood forth "clad in panoply divine," as the elect host of God, to achieve the religious conquest of the world.

For two centuries, some attempts had been made (especially by the Roman Catholics) to plant Christianity in Africa, but the force of an erroneous system, inadequately sustained, was unable to vanquish the combined opposition of ignorance, the slave trade, and barbarous and despotic powers. But in the wisdom of God, new agencies and instrumentalities were prepared, in the race of free, instructed blacks, to return to the land from which their fathers, "as slaves and savages," came, and build up homes and governments for "freemen and christians." The wide fields thus thrown open by Colonization, have been occupied by intelligent, devoted missionaries, both colored and white men. Many natives, and from remote districts of Africa, have been trained to this office in the civilized communities on the coast, to enlighten the minds and soften the manners of their countrymen.

Something of the work of African Missions, within the last few years, may be seen from the statements we here give from recent reports of missionary meetings. Those who will observe and reflect upon the relations of Colonization to Missions, and of that combination of events by which both have been introduced, will understand something of the wisdom and loving kindness of the Lord. We are made strong in the faith, that Africa will soon become enlightened by the Gospel, and her children obedient to the commands of Jesus Christ.

WEST AFRICAN MISSIONS.

Extracts from the last Report of the Protestant Episcopal Church of the United States.

Stations: CAPE PALMAS, MONROVIA, BASSA, SINOE, etc.

Rt. Rev. J. Payne, D. D., Missionary Bishop; Rev. C. C. Hoffman, Rev. J. Rambo, Rev. H. H. Messenger, Rev. Alex. Crummell, (colored,) Rev. A. F. Russell, do.; Rev. Hez. Greene, do.; Rev. G. W. Gibson, do.; Rev. C. F. Jones, Native Deacon; Mr. George Hubbard, Dr. S. B. D'Lyon, Mrs. Payne, Mrs. Hoffman, Mrs. Rambo, Mrs. Messenger, Mrs. Hubbard, Miss Mary Ball, Miss Harriette G. Brittan, Miss Marion Melville, Miss Hermine C. Relf, Miss L. L. K. Spaulding, Mr. Henry Williams, Colonist Teacher; Mr. Sam'l Williams, do.; Mr. James W. Dorsen, do.; Mr. A. W. Tubman, do.; Mrs. Georgiana A. Williams, do.; Mrs. E. M. Thomson, do.; Mrs. Caroline Decoursey, do.; Mr. Samuel Boyd, Native Teacher; Mr. G. T. Bedell, do.; Mr. N. S.

Harris, do.; Mr. Thos. C. Brownell, do.; Mr. Wm. H. Kinckler, do.; Mr. Hector Humphries, do.; Mrs. Emma Gillett, do.; Mrs. Harriet Webb, do.; Mrs. Ellen May, do.

The Society speaks of the explorations of Bishop Payne up the Cavalla, and the designation of a Missionary Station at Nitie Lu, near the falls of that river, about sixty miles from the sea.

With reference to the Cavalla River region, the Bishop says:

"During my late tour I preached over twenty times in eighteen towns, belonging to the Babo, Nyambo, Nynemo, Hurebo, Tebo, Borabo, Barewurebo, Kabo, and Webo tribes. I failed only to preach in two of the tribes bordering on the river, namely, Idawurebo and Gerebo. In all the tribes named, and Grebo, there are *on the river*, from its mouth to the falls, thirty-six towns; while there are belonging to them, and easily accessible, more than *four hundred*. What a Missionary field! Oh, for laborers to enter it!"

The Rev. Mr. Rambo bears testimony to its inviting character as a Missionary field:

"I can confirm all that Bishop Payne has written in regard to the mountain region at the Falls of the Cavalla, and in regard to the condition and number of the natives belonging to the '*twelve tribes*,' which we pass in going the sixty miles to Nitie Lu. I remember to have counted about forty villages on both banks of the river, some containing 500 or 600 inhabitants. The aggregate population of those twelve tribes may be from 70,000 to 80,000. What a large and promising field! Oh, for men to enter and occupy it!"

IT IS PROBABLY HEALTHY.

"This is a most important consideration, as the coast proves everywhere to be ruinous to the health of whites. Twenty mountain peaks are visible in several directions from Nitie Lu. They range in height from 800 to 2 000 feet above the level of the sea. Let one of the highest of these be chosen. The dense forest should first be cleared from the summit; then let a Mission house be built. This might be a small one, till the place is proved to be healthy. Then it can be enlarged, and other buildings can also be erected.

"I am confident that such an elevation must prove much more healthy than the sea-coast, where all our stations are low, and are in the vicinity of marshes, lagoons and rivers"

"The appointment of Miss Harriette G. Brittan and Miss Caroline M. Hogan, was announced in the report of last year. These ladies sailed from New York on the 6th of October last, in company with Miss Mary Ball, then returning. They arrived at Cape Palmas on the 9th December. These ladies, with the exception of Miss Ball, have enjoyed good health during most of the time since their arrival."

Just before these young missionaries arrived, Mrs. Payne, the wife of the Bishop, after many years of unremitting labor, (her heart was entirely devoted to her work,) entered into the heavenly rest.

MOUNT VAUGHAN BUILDINGS, AND CAVALLA SCHOOL HOUSE.

The same vessel which carried Miss Ball and her fellow passengers, Miss Brittan and Miss Hogan, carried, also, the new Mount Vaughan buildings, to supply the place of

those which were burned in December, 1856. These were carefully fitted and prepared in New York, and have now been set up in their place. The High School is again in operation there, under the care and instruction of the Rev. Alexander Crummell, whose renewed connection with the Mission is elsewhere mentioned.

The same vessel took, also, the materials for the new school house at Cavalla, the building of which has been undertaken by the Sunday Schools of Christ Church, Germantown, Pa.

On the 9th of April, Bishop Payne proceeded on a visit to other settlements. He found the Rev. Mr. Greene, at Sinou, steadily and faithfully prosecuting his duties as pastor and teacher. At Bassa Cove, April 21st, he found Mr. McMonine and Mr. Tubman, Colonist Teachers, (in Mr. Rambo's absence,) advancing the interests of the Station and the Church. They had maintained religious services both at Upper and Lower Buchanan.

In the whole range of country, from Bassa to Monrovia, on one side, distant seventy miles, and to Sinou on the other, distant ninety miles, there is but one Missionary post, and that an inconsiderable one, and yet, says the Bishop, the country is all open, all accessible, while the blue, beautiful mountains of D'Ja and Junk, coming almost down to the coast, invite us to ascend their elevated summits, and thence, invigorated by the breath of Heaven, to dispense life to the dead masses of heathenism, around, below, beyond.

The Bishop ascended Mechlin River for the distance of forty miles, and says:

"The most interesting object accomplished by my tour was the confirmation of impressions previously expressed as to the importance of this region as a Missionary field."

He gives the following, as an indication, in regard to the climate:

"During my tour up the Mechlin, though I was much exposed, and slept in small, native huts, I felt braced up by the climate, and returned much improved in health. Of course, I should have felt still better, had I reached the mountain."

He closes the letter with these words:

"I fear I weary you with detail. But who else pleads with American Christians for this large population, which, cut off from Christ, the life of the world, withers, dies, perishes?"

Number confirmed during the Bishop's visitation of this station, eleven.

MONROVIA.

The Rev. G. W. Gibson has been put in charge of Trinity Church Parish, Monrovia, and has already entered upon his duties at this important post.

Circumstances had hindered progress in the erection of Trinity Church building, an enterprise for which, as stated in the report of last year, funds had been provided by the Sunday Schools of St. George's Church, New York.

CLAY-ASHLAND.

The Bishop visited the Station of the Board at Clay-Ashland, on the St. Paul's River, ten miles above Monrovia. The population of this place the Bishop found to be much increased since his previous visit. On the day after his arrival, he visited the Mission School, under the care of Mrs. De Coursey, and num-

bering fifty-four scholars. An examination of the same proved highly satisfactory. On the Sunday following, the Bishop preached at Grace Church, of which the Rev. Mr. Russell is the minister, confirmed nine persons, and administered the Lord's Supper. A Missionary meeting was held in the afternoon, designed, the Bishop remarks, to stir up all to the duty of preaching the Gospel to the heathen, and at night a third service was held, at which the Bishop preached.

The Bishop, accompanied by the Rev. Mr. Russell, visited Careysburg, of which he remarks:

"The chief object of my visit to Careysburg, and of my inquiries in the neighborhood, was to ascertain the condition and population of the native tribes lying along the St. Paul's River, and between it and Bassa Cove. And here, as at the latter place, I found a field, large and ripe for the harvest, with none to enter it, or rather none in it. Between a line from Millsburg *via* Careysburg, to the sea-shore and the Bassa tribe, are the *Kwias* (Qweahs,) who have some thirty villages, with a population of at least 1200. North and east of the *Kwias*, extending 200 miles or more along the southern side of the St. Paul's, are the *Pessas* (Pele-wun.) with a probable population of (100,000) *one hundred thousand*. On the northern side of the St. Paul's, stretching from Millsburg to the distance of 150 miles, with a population of at least (25,000) *twenty five thousand*, are the *Golahs* (Golahwun.) All through this region the country is mountainous and healthy, and its people everywhere accessible to Missionary efforts.—But, as before stated, *the field is entirely unoccupied.*"

The Bishop adds: "Why should we not have a Mission here? Ought

we not to meet our responsibilities? *must* we not have a Mission here?"

STATISTICS.

The following statistics are given by Bishop Payne, 1st January, 1858:

MONROVIA.—*Trinity Church*.—Communicants, about 25; Sunday School Scholars, 60; Average attendance on Religious Services, 50; Day School Scholars, 50.

CLAY ASHLAND.—*Grace Church*.—Communicants, about 20; Day Scholars, 40 Native, Boarding ditto, 10—total 50; and Sunday School Scholars, about 30. Average attendance on Public Worship, 50.

BASSA COVE.—Communicants, about 20; Day Scholars, 18; Sunday School Scholars, 30; Attendants on Public Worship, 50.

SINOU.—Communicants, 12; Day Scholars, 30; Sunday School Scholars 40; Boarding Scholars, 3; Attendants on Public Worship, 50.

ROCKTOWN.—Boarding Scholars, Native, 12; Day Scholars, 30; Sunday Scholars, 30; Average attendance on Public Worship, 100.

CAPE PALMAS.—*St. Mark's Church*—Baptisms: Colonist, adult, 1; Infants, 14; Native, adult, 11; Infants, 5; total, 31. Confirmations: Colonist, 52; Native, 20—total, 72. Communicants: Colonist, 89; Native, 38—total, 127.

Marriages: Colonist, 7; Native, 2—total, 9. Deaths: Colonist, adult, 7; Infants, 2—total, 9. Sunday School Scholars, including Mount Vaughan, 300.

Female Orphan Asylum.—Boarding Scholars, 26; a number admitted as Day Scholars.

Mt. Vaughan High School.—Boarding Scholars, Boys, 16; Female Day School, 30.

HOFFMAN STATION, (Native.)—*St. James's Church*—Under the care of Rev. C. C. Hoffman; N. S. Harris, Assistant. Surrounded by a native

population of 1500—here is a native Christian village. Boarding scholars, 20, several of whom are useful teachers of evening schools in native villages.

SPRING HILL STATION (*Half Grahway.*)—Under the care of two Native Assistants. Boarding scholars, 6.

CAVALLA STATION.—Bishop, 2 Foreign Female Teachers, 1 Colonist Teacher, 2 Male and 1 Female Native Teachers. Boys' Boarding School, 20 pupils; Girls' Boarding School, 35 pupils. Average attendance on Sunday Services: Church of the Epiphany, 200; On Wednesday evening, about 100. Baptisms: Native, adult, 6; Infant, 1; Colonist, Infant, 1—total, 8. Confirmations, 21. Communicants: Foreign, 2; Native, 96; Colonist, 4—total, 102. Marriages: Native, 2. Deaths: Foreign, 2; Native, 1—total, 3.—Missionary contributions, \$60; Alms \$40—total, \$100.

ROCKBOOKAH.—J. W. Dorsen, Native Catechist; instructing adults and children in seven Native villages.

General Summary.

	Total.
Missionaries, Foreign (including Bishop,) 2, - - - }	8
Ditto, Colonist, 4; Native, 2 }	
Candidates for Orders: Foreign, 1; Col., 2; Native, 2 }	5
Teachers: Foreign, 4; Colonist, 12; Native, 12 - }	
Confirmations: Colonist, 52; Native, 41, - - - }	93
Communicants: Colonist, 152; Native, 134, - - }	
Schools: Boarding, Colonist, 2; Native, 8. Ditto, Day, Colonist, 7; Native, 5 }	22
Scholars: Boarding, 45; Native, 117, - - - }	
Ditto, Day, Colonist, 198; Native, 105, - - - }	303
Ditto, Sunday, Colonist, 481; Native, 267, - - - }	
	748

Average regular attendance }
 on Religious Worship— } 1801
 Col'ist, 505; Native, 1296 }
 Occasional attendance, - - 25,000
 Missionary contributions— }
 about \$120; Alms, \$80, } \$200

To the foregoing summary, the Bishop adds the following remarks:

"The above report shows a gratifying increase in the number of communicants, colonist and native, and of those brought under the influence of the Mission. *The work grows; the fields on all sides are white to the harvest*, but 'THE LABORERS ARE FEW.' Will not the Board unite with anxious hearts here in praying 'the Lord of the harvest to send forth more laborers into His harvest?'"

To the above summary, we may now add the names of Missionaries whose appointments have already been announced. The Rev. Mr. Messenger and Mr. Hubbard, and the names of Miss Melville, Miss Spaulding, and Miss Relf, whose departure for their field is delayed because there is no money in the treasury.

To the same summary we may also add the following, gleaned from recent letters:

Baptisms at Cavalla.—3 Native adults.

Baptisms at Cape Palmas.—16 Native adults. Class of about 5 colonists and 20 natives waiting confirmation, and much religious interest pervading the community. Add also

Recent confirmations.—At Sinou, 6; at Bassa Cove, 11; at Clay-Ashland, 9.

SOUTHERN BAPTIST MISSIONS.

From the Report of the Southern Baptist Board on African Missions.

LIBERIA.

The death of the Rev. John Day is mentioned with profound regret. He superintended the Baptist Missions in Liberia and Sierra Leone.

"Owing, we presume, to this afflictive event, we have not received the annual reports of the Liberia Mission. We can only state, in general terms, that during the year several revivals, and the baptism of a number of converts, have been reported in the letters of the missionaries, and that the schools are, most of them, reported as prosperous. The annexed table will exhibit the statistics of the Mission as per latest accounts:

MONROVIA.—Teachers: H. W. Johnson, T. J. Day, Martha W. Stewart, Mary Boxter. Number of scholars, 77.

NEW GEORGIA.—Preacher, S. W. Britton. Teacher, Mrs. G. Britton.

NEW VIRGINIA.—Preacher, J. T. Richardson. Teacher, Miss S. O. Richardson. Scholars, 25.*

CALDWELL.—Preacher, Henry Underwood.

CLAY-ASHLAND.—Preacher, Wm. C. Burke. Teacher, J. B. Yates. Scholars, 39.

MILLSBURG.—Preacher, W. C. Burke. Teacher, P. M. Page. 26 Scholars.

CAPE MOUNT.—Teacher, Joseph Bacon.

MARSHALL.—Preacher, A. White. Teacher, S. Page. Scholars, 26.

GREENVILLE.—Preacher, Z. B. Roberts. Teacher, James N. Lewis. Scholars, 25.*

FARMERSVILLE.—Preacher, Isaac Roberts. Teacher, A. F. Morel. Scholars, 18.*

BUCHANAN.—Preacher, A. P. Davis. Teacher, J. T. Neyle. Scholars, 30.

LEXINGTON.—Teacher, J. Neyle, Sr.

BEXLEY.—Preacher, Jacob Von Brun. One Teacher.

LITTLE BASSA.—Preachers, Lewis R. Croker, M. Herndon. Teacher, Lewis R. Croker.

Those marked * are per report of last year.

CAPE PALMAS.—Preacher, B. J. Drayton. Teacher, Henson W. Molton. Scholars, 14.

SIERRA LEONE.

The Rev. J. J. Brown and George S. Weeks, also D. W. During, a teacher, are laboring under direction of this Board at Sierra Leone. The number connected with the Mission here is one hundred and sixteen members. Eighty-four children attend Mr. During's school. The means of grace have been well attended.

YORUBA.

At *Lagos* are Mr. and Mrs. Harden; at *Abbeokuta*, the Rev. R. W. Priest and lady. They have a school, and are much encouraged. At *Ijaye* are Rev. A. D. Philips, R. H. Stone and Mrs. Stone. Mr. Philips writes:

"When I see the struggles of a few poor converts from heathenism, —when I know their desire for laborers, and the tender regard they have for them, it makes me mourn to think of the utter indifference of those in whose power it is to send help, and to come and help."

At *Awyaw* the Rev. T. A. Reid is preaching with great earnestness; —has commenced the erection of buildings, and thinks the field white for the harvest. The death of Mrs. Reid is much lamented.

At *Ogbomishaw*, the Rev. W. H. Clark, S. Y. Trimble and Mrs. Trimble, are stationed, but now in this country. The Rev. Mr. Reid has been engaged with good success, much of his time at this place.

PRESBYTERIAN (Old School) MISSIONS.

Western Africa.

MONROVIA.—Rev. Edwin T. Williams; Rev. Amos Herring; Mr. B. V. R. James, teacher of the English School; Mr. Edward W. Blyden, licentiate preacher, assistant teacher of the Alexander High School; Mr. M. Witherspoon, assistant teacher of the English School.

KENTUCKY.—Mr. H. W. Erskine, licentiate preacher and teacher; Mr. D. Simpson, assistant; Miss Mallory, teacher.

HARRISBURG.—Mr. Simon Harrison, licentiate preacher; Mr. Melville, teacher.

SINOU.—Rev. James M. Priest; Mr. Charles Fashawe, assistant; Mrs. Mary E. Parsons, teacher.

SETTRA KRU.—Mr. Washington McDonogh, teacher.

Rev. David A. Wilson and Mrs. Wilson, in this country.

The Liberia Mission, as will be seen by reference to the heading of this report, comprises five separate stations, viz: Monrovia, Kentucky, Harrisburg, Sinou, and Settra Kru, each of which it is necessary to review in succession.

The station at Monrovia includes in its care the church at that place, the Alexander High School, the English school, two Sabbath schools, one for the children of the colonists and the other for natives, and two Bible classes, and employs five missionary laborers. Mr. Herring still continues in the pastoral charge of the church, but has been aided by Mr. Williams, especially during a period of ill health, when he was unable to occupy the pulpit.

The church is reported as in a pleasant and prosperous condition, though no mention is made of any important accessions during the year. The church has contributed funds for the erection of a small

house in a neighboring native village, where a Sabbath school is carried on mainly by its members. The Sabbath school connected with the church is also represented as in a prosperous condition.

The pupils of the Alexander High School are reported as making good progress in the study of Latin, Greek and Mathematics. They are also carefully drilled in the study of the Sacred Scriptures. Important results have already begun to flow from this institution.

The station at Kentucky includes a church, one branch of which is located at the Virginia Settlement, a day school, and three Sabbath schools.

There have been several additions to the church, but the aggregate number does not exceed that reported last year. The day school is taught by Miss Mallory, a colored woman, educated in New England, and has an average attendance of twenty pupils.

The Harrisburg Station is under the general superintendence of Mr. Simon Harrison, a name quite familiar to the readers of the missionary journals. He is enrolled by the Presbytery of Liberia as a licentiate preacher, and has the charge of the little flock at his station. He is now somewhat advanced in life, but is very devoted to his work, and has fulfilled all the expectations of those who generously contributed to effect his emancipation.

CORISCO MISSION.

EVANGASIMBA.—Rev. J. L. Mackey and Mrs. Mackey; Miss Maria M. Jackson, teacher of girls; Andeke (male) and Mwambanie (female,) native teachers.

UGOVI.—Rev. George McQueen, and Mrs. McQueen; Rev. T. S. Ogden and Mrs. Ogden; Sukonjo, native interpreter.

ALONGO.—Rev. William Clemens and Mrs. Clemens; Rev. Cornelius De Heer; Ibia and Ufengi, native assistants.

There are three stations connected with this Mission, each of which may be considered in succession.

EVANGASIMBA.—After referring to the removal of the boys' school to Ugovi, the following statements are made:

"The attendance at church on the Sabbath during this year has varied from sixty to one hundred, including those residing at the station. The attention given to the Word preached has generally been good."

The want of laborers, which has been deeply felt, it is hoped may be in good measure supplied from the Ashmun Institute, at Oxford, Pennsylvania, and the Alexander High School in Liberia.

METHODIST PROTESTANT MISSIONS.

From the Report of the Liberia Methodist Conference.

This is a very growing and prosperous mission, and now publishes the "Liberia Christian Advocate."

The Rev. A. D. Williams writes: "The natives near Cape Mount are very anxious to obtain religious teachers, or as they call them, 'God men.'"

MONROVIA DISTRICT.

Bishop Francis Burns.

Ministers at *Millsburg, Roberts-ville, and Careysburg*—P. Gross, W. P. Kennedy, H. H. Whitfield.

At *Upper Caldwell and Clay-Ashland*—P. Coker, J. M. Moore, Sup.

At *Lower Caldwell, Virginia, and New Georgia*—J. G. Thompson, O. Richards, Sup.

Monrovia—S. J. Mathews.

Golah Mission—One to be supplied.

Marshall—One to be supplied.

BASSA DISTRICT.

Joseph W. Roberts, P. E.

Buchanan and Fishtown—John W. Roberts. One to be supplied.

Edina and Bealey—W. H. Tyler. One to be supplied.

Little Bassa Mission—One to be supplied.

SINOÛ DISTRICT.

B. R. Wilson, P. E.

Greenville Circuit—B. R. Wilson, S. F. Williams.

Louisiana and Bluntsville—J. W. Harland.

CAPE PALMAS DISTRICT.

J. S. Payne, P. E.

Mt. Emory Circuit—J. S. Payne. One to be supplied.

Statistics of Liberia Conference.

These statistics show—

Members of the Church,	1241
Probationers, - - -	217
Local Preachers, - -	27
Sunday Schools, - - -	26
Officers and Teachers, -	115
Scholars, - - - - -	802
Volumes in libraries, -	1719
Contributions to Missionary Society,	\$416.99.

THE AMERICAN MISSIONARY ASSOCIATION have eight Missionaries and six Assistants in the Mendi and Sherbro Countries—three Stations and Churches, with ninety members, six schools, and 100 scholars; and their Missionaries, Messrs. Richard Miles, John S. Brooks, D. W. Burton, and John White, appeal earnestly for additional laborers. At *Good Hope*, the chapel for Sabbath worship has been insufficient to receive all who wish to attend. They speak of their great need of a linguist, who should devote his chief strength to the Mendi language, and reduce it to a written form, and thus prepare for a translation of the Holy Scriptures into that language.

THE AMERICAN BOARD OF COMMISSIONERS OF FOREIGN MISSIONS have an important Mission at the mouth of the Gaboon River, near the Equator. "They have three Stations—one eighty miles interior, about thirty-six boarding scholars, and one-third as many day scholars. The Missionaries have reduced two languages, the Mpongwe and the Bekele, to writing."

We are indebted for several interesting statements to a very valuable article on the *Regeneration of Africa*, in the Philadelphia Colonization Herald for last month. We extract the following:

"At Sierra Leone, which with its vicinity is the principal seat of the English Episcopal Missionary operations, we find that that church has fifteen stations, twelve European and ten native missionaries, ten European and sixty-four native teachers, three seminaries, sixty schools, five thousand scholars, and thirty-seven hundred church members. The Wesleyan Missionary Society of England has in the same region six stations, thirty-seven churches, ten European Missionaries, one hundred and fifty-six local preachers, upwards of seven thousand communicants, thirty day schools and seventy teachers, one Theological Institution, and an attendance on public worship of thirteen thousand persons.

"The Rev. T. J. Bowen remarks, in regard to some of the results of missionary labors in this locality—'that thirty thousand civilized Africans in Freetown worship God every Sabbath day in twenty-three churches, built of stone—handsome edifices which cost from two to twenty thousand dollars each, as I have been told, and some of them even more. There are Africans, re-

captured slaves, qualified to preach the gospel in their native lands, which are scattered in widely separated parts of the continent.'"

"The missions of the Wesleyan Church on the gold coast extend from Cape Coast to Lagos. They now have seven principal stations, besides thirty less important preaching places. The most interior station is that of Kumasi, among the Ashanti people, two hundred miles from the coast. The number of foreign is three, and nine native assistant missionaries, and thirty-one native local preachers. They have two thousand one hundred and thirty five church members, thirty-five schools, seventy-eight school teachers, one thousand three hundred and forty-seven day scholars, thirty-eight places of worship, and seven thousand nine hundred and ten persons who attend public worship.

"Several large missions of the Basle and Bremen Missionary Societies exist on this coast. The former have flourishing stations at Christiansborg, Akropong,—forty miles interior,—Abudé, Gyadam, and Abokodi. The Akrah (Ga.) and Otyi (Ashanti) languages have been mastered and introduced into their schools, besides the English; and grammars, vocabularies, primers, Bible histories, and some parts of the Holy Scriptures, printed in both of them. Two hymn books are under the press. A seminary for the education of native catechists is established at Akropong."

"At Abbeokuta, about one hundred miles north of Lagos, is a Wesleyan church, well attended; and three churches of the Episcopal Church Missionary Society, under two foreign and two native ministers, in which are six hundred communicants and four hundred candidates.

"At Ijaye, Oyo, Ibadan, and Omoboso, towns north and east of Ab-

beokuta, the English Episcopal Church have stations. The last returns give seven European and six native missionaries, five European and thirty-four native teachers. Total fifty-two. Number of native communicants, eight hundred and twenty-seven. Scholars under instruction, nine hundred and fifty-one."

"In the Cameroons River, a few miles from its mouth, as also on Fernando Po, and its neighborhood, the English Baptists are operating. At each place there is a church, with a total of one hundred and fifty communicants. The language of the people has been reduced to writing."

"Thus, almost within our own day, we have seen missions established along the Western Coast of Africa from the Senegal to the Gaboon, over one hundred Christian churches organized, in which more than fifteen thousand hopeful converts have been gathered. There are also connected with them nearly two hundred schools, where not less than sixteen thousand native youths are receiving a Christian education. More than twenty different dialects have been studied out and reduced to writing, in which the Bible and other religious books have been translated, and printed and circulated among the people; and it is believed that some knowledge of Christian salvation has been brought within the reach of at least five millions of Africans who never before heard the gospel sound."

We have said nothing of the numerous and prosperous missionary laborers in Southern and Eastern Africa, representing the Christian faith and charity of this country and of the Protestant Christians of Eu-

rope; nor of the diffusion of the knowledge of civilization by the vast increase of lawful commerce and the visits and explorations of intelligent and scientific travellers. The signs and sounds of a coming deliverance arouse Africa;—she turns herself towards the light, increasing every hour. From the Colony of the Cape of Good Hope the influence of an educated and Christian people is rapidly moving towards Northern Africa, to meet the influence of the Protestant Religion, there already diffusing its life-giving power. This Colony of the Cape of Good Hope was discovered in 1486, taken possession of by the English in 1620, and settled by the Dutch in 1650. It lies between the 28th and 31st degree of south latitude, bounded on the west by the Atlantic, on the south and east by the Indian Ocean,—being 500 miles long, greatest breadth 430 miles. Cape Town is the capital. It was conquered by the English in 1798—subsequently restored to the Dutch, again taken by the English, and confirmed to them by treaty at the general Peace of 1814.

A venerable clergyman, long connected with our Navy, and who, during a voyage around the globe, spent some time at Cape Town, writes:

"The government is vested in a Governor, nominated by the British Crown, and assisted by an Execu-

tive Council. The revenues have generally exceeded the expenditures. By returns for 1846, it appears that there were 115 congregations belonging to the province, of which, forty belonged to the Dutch and English Presbyterians, twenty-three to the Independents, twenty-one to the Methodists, and thirteen to the Episcopalians. There are numerous schools carried on by various denominations, and a college with four or five able professors.

"Cape Town is beautifully situated on the declivity of Table Mountain; regularly laid out, with canals in the principal streets; it has a good public library, with 30,000

volumes, and a valuable botanic garden. To the traveller around the world it forms an oasis in the desert, where he will find social intercourse and be gratified with the sight of domestic happiness.

"Wherever Great Britain plants her colonies, she takes care of them. This colony has had the advantage of a Protestant population, and has been abundantly supplied with Protestant Missionaries."

In 1855 the population of the Cape Colony was 166,408, of whom about 70,000 are colored. Population of Cape Town, 22,543.

[Continued from page 247.]

Sierra Leone.

BY GEO. W. S. HALL, ESQ.

CHAPTER FIFTH.

MIXED COMMISSION AND ADMIRALTY COURTS—EMIGRATION—SLAVERS, ETC.

I am indebted to my friend, Mr. William Smith, Registrar of the Mixed Commission Court at Sierra Leone, for the use of its official reports—which state the total number of slaves emancipated and registered in this court up to 1854, to have been fifty-six thousand nine hundred and thirty-five; and the number of cases prosecuted between June 1819, and December 1st, 1854, five hundred and thirty; of which vessels, twenty-eight were liberated, withdrawn to other courts, or dismissed. Only one vessel came before this court for adjudication between the 1st of July and 31st of December, 1855, and this a Spanish barque, taken on suspicion and restored without damages. In 1857, a Spanish barque was seized off Whydah, and the vessel and cargo forfeited,

because equipped for the slave trade. For a time, vessels condemned as slavers and sold at auction in Freetown, were frequently bid in by agents of their former owners, or by other parties, either interested in the trade or willing to traffic with those who were; so that the same vessels were several times taken, and it was found necessary to order all condemned to be cut up; this plan has been pursued for many years, except in cases where the captured vessel was needed as a tender for the squadron. The vessel being divided amidships, is sold by the marshal to different individuals; no one being permitted to purchase the entire hull; and each purchaser is bound under penalty to break up his portion.

Around the court room of the Mixed Commissions are tiers of shelves, upon which are arranged several hundred small boxes, each containing the register of a condemned slaver, with other papers

found on board of her, together with a note of her capture and condemnation; her name and the date of seizure being painted in white upon the outside. I leave my readers to picture for themselves the tale of crime connected with each vessel here represented, but it is impossible to see such an array of names so closely linked to piracy and murder, without a feeling of deep regret that those vessels and their crews should have been engaged in so vile a traffic. Very few vessels now come under the jurisdiction of this Court, as nearly all are taken without flag or papers, and are therefore adjudged by the Vice Admiralty Court. This was the case with all (6) in port at the time of my arrival; most of them were American bottoms, and at the time of their seizure may have belonged in part to citizens of the United States. Several of them were reported to have sailed from New Orleans, and one, the "*Clara B. Williams*," had been for four years a packet between New York and Havana. She was a well-modeled and expensively fitted vessel: built in Baltimore in 1854, for a resident of Elizabeth City, last surveyed in New York in April, 1857, and loaded in that month for the Coast of Africa; but being watched and suspected as a slaver, her destination was changed to Havana—for which port she cleared on the 18th of April. Another, was a schooner, (I think the "*Louis McLain*,") the sailing-master of which has since informed me that he was a native of Pennsylvania, and her supercargo a Portuguese, taken on board at Santa Cruz, Teneriffe. This vessel cleared from New Orleans, but was taken and brought back by a U. S. Revenue Cutter, on suspicion of being fitted out for an unlawful voyage, and her owners were required to give bond to the amount

of \$10,000 before she was again allowed to put to sea. She was taken without papers. The vessels usually selected for slave voyages are schooners, but those of every class are employed, from the felucca of twenty tons to the ship of five hundred tons. The former were most common a few years since, and in 1848 I saw six brought by their captors into Sierra Leone, within as many days. Several of them were quite small, and had slaves on board. One, with less than forty, was considered to have been overloaded. The condition of captured slaves, on arriving in Sierra Leone, is often pitiful in the extreme, for the prize officers are unable to treat them with the same success as their more experienced guardians, the slavers; besides this, a cruise along the coast of Africa, where calms prevail, is more likely to induce disease than a voyage across the Atlantic, under the healthful influence of the trade winds. The slaves, on being landed, are taken at once to the Liberated African Department at Kissy, thence apprenticed or liberated in the colony, if of a suitable age, and fitted to take care of themselves. If sick, they are placed under treatment in the Kissy hospital, which now contains several liberated Africans who are permanently incapacitated for labor; some of them having been for a long time supported there by Government, at a trifling daily expense for each. The official reports of the first eastern district, for December, 1857, give 290 as the number of liberated African invalids, and mentions a blind man of the Moro nation, who was placed there in January, 1828. One from the Yoruba Country, afflicted with leprosy, was sent there the same year. Another from the same part of Africa, sent in 1829, for paralysis. Others are mentioned as leprosid, blind,

or having scrofula in some form or other, but most appear to suffer from the infirmities of old age,—an old age which has come early upon them because of exposure in slave vessels, but one only being named as over sixty years old.

Between December, 1841, and December, 1850, fourteen thousand one hundred and thirteen liberated Africans were taken in British vessels to the West Indies, but about the year 1850 the practice of inducing their emigration ceased. Indeed it had become a difficult matter to obtain their consent to emigrate, as they found at Sierra Leone many relatives, friends, or countrymen, who advised their remaining. On a former visit, in 1849, I saw in harbor a fine English ship, waiting for emigrants, but only a few were willing to go on board of her, although the liberated African yard contained many just landed from slave vessels. An unsuccessful attempt was made to induce emigration from the Kroo Coast, after which the system was abandoned. Of the few Kroomen who went from Cape Palmas, (less than seventy,) a number have returned, and expressed themselves pleased with their treatment in the West Indies. Others, as was the case with most who went from Sierra Leone, being content with their wages, and having formed ties in their new home, preferred remaining there.

Owing to the absence of Mr. Pine, Registrar, I was unable to procure a corrected statement of the number of vessels condemned by the Vice Admiralty Court, but its marshal, Mr. Oldfield,* (the same who accompanied Mr. Laird up the Niger,) kindly gave me a list of forty-four vessels, taken between January, 1848, and December, 1857, with slaves, in all, 2,944. These do

not comprise the entire seizures for that period. As before remarked, most of these vessels were taken without flag or authentic papers. Such was the case with the American vessels in port at the time of my arrival. Their masters, finding escape impossible, and being averse to a trial in the United States for piracy, destroyed their papers, that they might surrender to English cruisers. The "*Clara B. Williams*" was boarded while under the U. S. flag, but the captain becoming convinced that his intentions were known and that there was danger of his being reported to an American cruiser, took occasion to send his mate with the English officer to inspect the fore hatch, and, unseen by either of them, hauled down his colors, wrapped his papers within them, and buried all in the ocean by aid of a deep-sea lead. All evidence of his nationality was then gone; the Englishman knew it, but wished to secure a prize—the captain cared not to risk his head. Both may have done wrong, but each consulted his own interest.

Such of the captains as have money secreted about their persons, or credit with traders, generally find a passage home in some trading vessel; but it often happens that they bring trouble upon those on board by subjecting them to annoyance from English cruisers. Moreover, several owners have discharged their captains for bringing slaver passengers home to the United States. In one instance, where the vessel was owned in Philadelphia, both masters were members of the Masonic order, and the legal trader could not refuse to aid a brother in distress. If without money or credit, they generally procure berths as supernumerary hands on board vessels of any nation; sailing in this, being

* Information is just received of Mr. Oldfield's death, at Sierra Leone, from yellow fever.

beyond the pale of consular assistance, they beg their way among the charitably disposed, often suffering much from attacks of fever and want of food, or perhaps they die like dogs in some native hut, and are buried without ceremony.

The British Government has ever refrained from extending its jurisdiction over tribes adjacent to the colony, merely retaining possession of tracts of land purchased for the original settlement, or acquiring such others as are necessary to form villages for the location of liberated Africans. It has so fully carried out this policy that when Gov. Furgerson endeavored some years since to locate a township on the Bullom shore, on land ceded to the government and paid for years previous, he was instructed to abandon the project and virtually give up the claim, because opposed by native chiefs, who feared an increase of English influence on that side of the Sierra Leone river.

However just or prudential this line of policy, it is now believed, by those most experienced in colonial affairs, that it would have been equally just and more beneficial for all concerned had the government exercised a limited jurisdiction over all the neighboring aborigines. Such a course would have rendered English factors less subject to the exactions of native kings, chiefs, and people, and in many ways have greatly facilitated the more speedy introduction of civilized customs. It would also have enabled the government to prevent wars for the capture of slaves destined for a foreign market, as well as for the continuance of that system of domestic slavery, which has existed for so long a period, and been fostered by a constant foreign demand for the surplus slave population. Under the system adopted, the Co-

lonial Government, aided by the English Admiralty, could only make treaties with the native kings tending to the suppression of the foreign slave trade, while a lawful commerce, fostered and encouraged by the English Government, furnished employment for freemen or slaves held under the local authority.

The foreign slave trade has been nearly, though not entirely, broken up on that region of coast, a few cargoes being still annually shipped from the Rio Pongas and its vicinity, despite the constant watchfulness of English cruisers. During the year 1855, only one slave vessel was seized to the north of Sierra Leone, and this off Bangalong, in the Rio Pongas. It was reported that in the early part of that year two Portuguese vessels escaped with cargoes of slaves from one of the Bas-sagos or Bajuga islands, and another was waiting shipment from the Rio Pongas, but an English cruiser, stationed off that river, is supposed to have prevented their being taken off. Bangalong, on the Rio Pongas, was an old slave mart, even in times when Liverpool and Bristol merchants were engaged in the trade; and Captain Canot gives a lengthy account of a prolonged residence there, over twenty years ago. It was there he stowed his first cargo, on board the "*El Areostatico*," a schooner of forty tons. "*One hundred and eight boys and girls, the eldest of whom did not exceed fifteen years!*" "*As I crawled,*" says he, "*between the decks, I confess I could not imagine how this little army was to be packed, or draw breath, in a hold but twenty-two inches high. Yet, strange to tell, when the *Areostatico* reached Havana but three of these passengers had paid the debt of nature.*" Since then, some changes have taken place in the neighborhood of the old slave trader's lair;

and in 1855 an English Church mission station was established on the Pongas; the missionaries were well received, and the chiefs are reported as desirous of having their children educated.

In an official letter from the acting judge of the Mixed Commission Court to the Earl of Clarendon, dated January 12th, 1856, mention is made of the seizure of several canoes engaged in the domestic slave trade. Mr. Macartney, a black man, and manager of the western district of the colony, captured three native canoes during the year 1855. One in January, which was taken within a mile of Cape Sierra Leone, on her way to some river north of the colony; the other two were taken in December, near the Banana islands, being bound "from the Shebro to Fouricariah in the Soso Country." The canoes were condemned by the Vice Admiralty Court, and the slaves (105) emancipated. "The slaves in the two last (including about forty children, and mostly in a state of nudity,) were found shackled, and partly concealed by matting placed over the stern parts of the canoes, which were so crowded as to prevent the possibility of their position being changed. These canoes carried crews of about ten men each, who were armed with guns, bows and arrows, and cutlasses." In addition to the above mentioned, the Vice Admiralty Court condemned a "Mandingo" canoe, which was wrecked off Gooderich, six miles from Freetown, with fifteen adults and twenty-nine children on board, all of whom were sent to the Liberated African Department at Kissy.

The writer of the letter above referred to, after detailing the circumstances of these seizures, remarks: "From the capture of these canoes

it will be seen that the same system of slave traffic by their means, which I had the honor of noticing in my report of last year, between the neighboring countries north and south of this colony, still continues to be carried on to a large extent, as those now taken can only form a small proportion of those escaping with cargoes." Several canoes were seized in 1856, but I saw no record of any taken in 1857; nearly all appear to have been *en route* from the Shebro to the Soso Country.

The Sosos are a warlike and aggressive people, who, over sixty years ago, took possession of the entire country coastwise between the Kissy and Nunez rivers. A portion of that bordering on the Kissy river was however taken from them by a tribe of Mandingos, who were Mahomedans, and by whom some of them were converted from Paganism. Fourteen districts of country are now occupied by the Sosos, all of whom speak the same language, with more or less provincial variation. They are known by the names of the districts from which they come, as the "Sosos of Kise-kise,"—those from near the Kissy river; and "Sölīmanies," or "Sosos of Sölīma,"—the capital of which, Fá'āba, lies northeast of Sierra Leone, near the Kong Mountains, and according to Mr. Kolle, of the English Church Mission, is nine days journey from Freetown. From Sölīma it is four days to Bórōgbédu, and the source of the Niger is thus brought to a thirteen days journey from Freetown.* Sölīma derives its name from "Solamana," the name of its first king; hence the word is commonly said to signify "a man of royal birth, one who knows everything."

The Bulloms speak the Soso language, and the present king of the

* See Kolle's Polyglotta Africana.

Bulom Country, opposite Sierra Leone, Kellie-Modá, is the son of a Soso named Delá-Modá, who was taken to England when a boy, and there educated at the expense of a benevolent individual, Mr. M'Cauley, who also educated several Nova Scotians. After returning to Africa, Delá-Modá remained for a time in Freetown, but eventually sought a home on the Bulom Shore, though not so tired of civilized life as he was fond of that authority which his superior abilities, both natural and acquired, enabled him to usurp.

In September, 1857, two Soso chiefs of the Moriah Country, named Bori Lahi and Lattan Lahi, took possession of Kambia, a Timmanee town on the great Scarcies river, and plundered and destroyed the factories of several English merchants, besides killing, as was believed, a British subject. A steamer was sent up the river to demand restitution and insist upon the surrender of the town, as its chief, Bay Farimer, was an ally of the colony; but the warlike chiefs would not listen to any proposals, and at the time of my visit, a naval expedition was being planned against them—a delay of three months having been permitted that the Governor might hear from the Home Government, and the refractory natives have time to acknowledge their fault,—which they failed to do. I afterwards learned that the expedition merely resulted in the burning of a few native houses and driving the people back from the river bank; as the English sailors did not land for fear of being entrapped by an ambush, or made sick by the effluvia of a mangrove marsh, no other result could have been reasonably expected.

The Sosos rarely make slaves of each other, but purchase them of the Timmanees and other tribes. Each slave is required to cultivate a cer-

tain portion of land, and divide the produce with his master. The slaves occupy separate towns, located near the farm lands. They are never permitted to marry, or take the daughter of a free man, nor can they enter the house of one except in a servile capacity. The Soso "headmen" are possibly more fond of ease than any other natives, and require from their wives the most servile obedience, obliging them always to bow very low when offering them anything. A rich man passes much of his time in an ornamented hammock made of African grass, and is apt to have a wife at his head while another is rubbing his feet. Many of them settle in Freetown, and become traffickers in hides and rice. Those who do so are mostly Mahomedans, and rarely change their faith. They are quite regular in their devotional exercises, and early every morning raise the cry of "*Allah Carborah!*"—God is great: "*Mahomadoo Soroolia,*"—Mahomet is the greatest prophet.

Portions of the Scriptures have been translated into the Soso language, but missionary effort among this people has been less successful than with other tribes. The Sosos rarely give their own children to the missionaries or colonists to be brought up; though they often give their favorite slaves, calling them their own children. This practice, so common among them, and indeed in all parts of Africa where domestic slavery exists adjacent to the civilized colonies, is so elevating to the slaves as to ensure their ultimate freedom. Several of the slave towns in the Soso Country were, at the time of my visit to Sierra Leone, in a state of rebellion, induced in a great degree by relatives and friends who had been raised in Freetown; and this civilizing of the slaves and lower orders, more powerful than

all other influences, is making Sierra Leone a centre of good to Africa. Natives of near one hundred tribes, from different parts of the continent, have been placed within its limits, and thousands of these have already returned to their homes under protection of the English Government, bearing with them a goodly impress of things taught them in that Christian colony.

The Niger Expeditions, however unfortunate in some respects, have opened a door for the return of many converted Africans to their native homes. A number of the Hausas have found their homeward track, and over three thousand Yorubas have gone to their chief

town, Abbeokuta, and are there striving successfully to keep themselves from idols. One of their tribe, the Rev. S. Crowther, a liberated slave, has prepared a grammar and dictionary of their language, besides translating into it a portion of the Bible and Prayer Book.

Hundreds, and perhaps thousands, of those now under instruction at Sierra Leone, are yet to go among their heathen brethren; and the spark of religious light and freedom, however faint, which each must kindle, will spread its rays over many others, and tens of thousands feel its influence.

[To be continued.]

[From the Christian Intelligencer.]

Reformed Dutch Church in South Africa.

A communication addressed to the General Synod of our Church, in behalf of the General Synod of the Reformed Dutch Church of South Africa, and prepared and signed by the Committee on Foreign Correspondence, appointed at its last session, in 1857—as it will elicit general interest, we have ventured to place in the columns of the *Christian Intelligencer*, before it is laid before our General Synod, to whom it is addressed, at its approaching session in June. It is gratifying to observe that, amid the increasing interest which Africa is attracting in our community, the Reformed Dutch Church in South Africa is exhibiting awakened zeal, and employing well-devised plans and efforts for promoting the cause of Christ in the field occupied. It is hoped that the friendly correspondence between these Churches of kindred origin and faith may be regularly continued. A letter from the Rev. A. Faure, a prominent minister, settled in the principal

church at Cape Town, addressed to me personally, was received at the same time.

T. D. W.

*To the General Synod of the
Ref. D. Church in North America :*

DEARLY BELOVED BRETHREN IN OUR LORD JESUS CHRIST—Grace be with you, and peace, from God the Father, and our Lord Jesus Christ, through the Holy Spirit!

Delightful to us is the thought that we, not only as a Church of Christ, but also as the Reformed Church in South Africa, professing the same faith with yourselves, have found a place in your Christian heart. In former days we were almost entirely strangers to each other, and knew little more of each other than that we existed; but, since a brotherly correspondence has arisen between us, a mutual interest in each other's welfare and prosperity is now felt in the most lively manner.

As reviving, then, as that thought is for us, with respect to you, so pleasing, we trust, it must be for you to know and feel assured that this feeling exists on our part; and hence we feel ourselves constrained again to give you the assurance of our Christian sympathy and love. You might, indeed, have thought, from our delay in answering your last fraternal communication, that our interest in you had become diminished, or that our brotherly love for you had become cooled. The contrary, however, is the fact. We feel increasingly an interest in all that concerns you; and the bond which unites us has, undoubtedly, on both sides, been tightened by the personal acquaintance with many of you, formed by one of the undersigned, who has related to us your love, and faith, and zeal; and has, at the same time, borne witness to the interest which you feel in our welfare, and spoken of your anxious desire that a deputation from our midst should visit your churches and church assemblies. How can it be otherwise but that these reports must still more open our hearts towards you, and cause our love to burn more warmly? Therefore, although the delay which has taken place in our correspondence fills us with regret, we beg to assure you that it will afford us the highest pleasure soon again to hear from you, and to receive further information respecting the condition and prospects of your Church.

Your letter of August, 1856, was not received here before March, 1857—without our knowing to what the delay is to be attributed. Your letters will, undoubtedly, be more speedily forwarded to their address, if not sent by way of Europe, but direct from America, as “ship letters.”

It has rejoiced and encouraged

our hearts to receive such pleasing reports of your progress. You justly attach the highest importance to a sound and highly advanced education; and great, indeed, is the blessing which has descended upon your endeavors to promote it, after the many difficulties with which you had to contend. Now you have your “Rutgers College,” and your “Theological Hall,” with eminent Professors and numerous students—whereas, not many years ago, it appeared as if you would never succeed in establishing successfully any such institution. In this respect, as in many others, your history is becoming ours. During many years we have been carrying on preparatory measures for establishing a Theological Seminary, and now only it is being carried into effect. We may not, however, conceal from you the fact, that, whereas you had chiefly to contend with want of support, the delay on our part is mainly to be ascribed to want of zeal and perseverance, and also to our ecclesiastical organization.

We cannot, like you, briefly relate our labors, and make mention of a Committee for Education, a Committee for Sunday Schools, a Committee for Book Circulation, and others for similar important purposes. That we are, in many respects, so backward, notwithstanding that we are the largest and most influential Church in South Africa, is, in a great measure, to be ascribed to our General Synod’s assembling only once in five years,—a thing unheard of in our days of rapid progress; and further, to the great want of ministers, which is another consequence of the continued delay in establishing a Theological Seminary.

Still, many encouraging appearances have, of late, presented themselves, as you will perceive from the

proceedings of our Synod. We have again made extensive progress in the right direction. In many respects we entered upon an important period of our Church's history with the time during which our last Synodical meeting was held—that is, from the 13th October to the 17th November, 1857. Every Synodical meeting must, indeed, with us be important, seeing it is held only once in five years, and not, as with you, annually. But that which makes the late Synod specially important is the period of our colonial history in which we live, as well as the importance of the resolutions which were passed by the Assembly.

After the close of the previous Synodical meeting, in November, 1852, the boon of a Representative Government was granted to the Colony; and in April, 1854, the first meeting of the new Cape Parliament was opened. It requires no proof that such a measure must produce a great change, and exercise a mighty influence on the moral and social condition of our people. The annual meeting of the Parliament, the zeal of its members, the importance of its acts, the stimulus given to education—all this gives, not only an altered appearance to every thing, but also an amazing rapidity in developing the character of the people, and the resources of the country. That all this produces new obligations, and ought to excite to more life and energy in the various Churches, and especially in ours, is too evident to require any proof. Under such circumstances our last Synodical meeting assembled, and the impression made upon it by the different circumstances of the land was very evident. The business which had accumulated during the previous five years, was very great,—so much so that it was almost impossible duly to attend to every

thing; still, the zeal and energy were also great. Many urged the necessity, in spite of all difficulties, of assembling, at the farthest, every three years; and although the Assembly has not, as yet, resolved to do so, still this motion has, undoubtedly, prepared the way for carrying a similar motion at the following, perhaps a special, Synodical meeting.

The most important resolution carried by the last Synod was, without doubt, that the Theological Seminary of our Church should be opened on the 1st November, 1858. The establishment of such an institution was already resolved upon in the Synodical meeting of 1847, independent of measures adopted for that purpose by former Synods.—First, in 1852, however, could the Synodical Commission, to whom this important matter was intrusted, proceed to the election of Professors. Application was made to the Mother Church in Holland, and six different ministers were successively called, but without success. The Synodical Commission, therefore, resolved to wait for this Synodical meeting, without convening a Special Synod, by which three more years were lost for this important matter. This Synod, however, at once proceeded to the calling of two Professors from among the ministers of the Cape Church, namely, the Rev. John Murray, and Nicolas Johannes Hofmeyr, and resolved to call a third Professor, as soon as there shall be sufficient funds.

Another important resolution is the establishment of a missionary station beyond the boundaries of the Colony. The zeal for missionary work in our Church is on the increase; the prejudices existing in the minds of many of the members of our Church, and which they have mostly inherited, are gradually giving

way; and in these things the spiritual life in our Church is beginning more and more to manifest itself. The Church of South Africa has a solemn obligation resting upon her with respect to the neighboring tribes; and hence the resolution referred to is important, as well for our Church as for the surrounding heathens.

The want of ministers, however, still continues great, especially among our fellow members beyond the boundaries of the Colony, in the two Republics—"the Orange Free State," and the extensive "South African Republic." In order to assist in supplying this want, some established ministers were invited by the Synod, and have also consented, successively to visit our distant brethren, and to labor among them for a period of several months.

We still, also, feel greatly the want of proper teachers, so that an institution for the training of teachers, in connection with our Church, has become indispensable. As soon as our Theological Seminary is fully set in motion, exertions will, doubtless, be made for the establishment of such an institution.

In many respects there is a great field of labor open for us; and the opportunities for our Church of being active and useful are by no means wanting. Since the commencement of the Colony, she has had many and powerful means at her disposal, not only for establishing and extending herself, but also for the promotion of the moral and religious interests of the land, and

for the extension of the gospel. May she be found faithful in trading with the talents entrusted to her, and labor while it is day! May she continue to enjoy the Divine favor and blessing on her labors! And may your zeal and energy tend to stimulate us, whilst your good example excites us to follow it!

And now, Beloved Brethren, be faithful, be perfect, and persevere unto the end. Let us walk in love, which is the bond of perfectness, and let us ever remember each other in prayer before the Throne of Grace.

The Committee of Foreign Correspondence:

WM. ROBERTSON, D. D.,
JOHN MURRAY.

Cape of Good Hope, 1858.

P. S.—We had nearly omitted to refer to a matter which has cheered our hearts, and the hearts of many others in South Africa. We refer to the remarkable Revival which has lately taken place in America.—Whilst we earnestly pray that the Spirit of the Most High may continue to be poured down, in rich abundance, upon the Churches in your land, we feel a holy jealousy, earnestly desiring to be visited with a similar blessing. We request, therefore, that Christians in America will specially remember Africa in their supplications to the Throne of Grace, and pray that here, too, there may not only be a shaking among the dry bones, but a life from the dead, to the eternal salvation of many souls.

W. R.
J. M.

Intelligence from Liberia.

THREE journals have recently made their appearance in Liberia—"The Liberia Herald," "The Star of Liberia," and the "Liberia Christian Ad-

vocate." The Advocate mentions an affecting story of love and matrimony between two of the recaptured Africans that were sent out in the

"Niagara." Their native names were Kabendah and Kandah-Kabendah. The lover was sent to reside at Bassa, but his grief at the separation from the object of his affection soon became manifest, and not less was the sorrow of Kandah, who had remained at Monrovia. Both preferred death to separation. Says the Advocate—

"The humane appreciations of those who had these children of wrong and suffering under care, arranged to save the life of Kabendah, and remove his savage grief, by having him returned to Monrovia. Once more the lovers met. Subsequently, Kandah, not being well, was inquired of by one of the teachers, as follows: 'What, if it should be thought not best for you to marry Kabendah?' Her cool reply, looking her teacher full in the face, was 'Well, I can die.'

"The lovers were submitted to no such trial of their affection and tendencies to desperation in the destruction of their own lives. It was agreed upon by the agents, that their marriage be immediately celebrated, and in as nearly a civilized and christian style as their own rude and barbarous state would admit of.

"We were invited to attend the nuptials, but sickness dashed this cup of meditated pleasure from our lips. On the afternoon of the 17th ult., the successful lovers were joined in matrimony by the Rev. John Seys. Everything, we are informed, was conducted with much respectability and decorum, which, while it reflected no little credit on the managers in the matter, without doubt made its impression on the minds of all the witnesses belonging to the company."

The sequel to the above is to be

found in the following announcement in the same paper:

MARRIED.—On Thursday, the 17th inst. (March,) at the Colonization Receptacle in Monrovia, by the Rev. John Seys, **KALENDAH, alias JAMES BUCHANAN**, to **KANDAH, alias ANN LIBERIA JEFFS**, both liberated Africans of the company by the U. S. Ship Niagara.

A DAILY UNION PRAYER MEETING is held in the Baptist Church in Monrovia. The attendance is respectable, says the "Star of Liberia."

PREACHING TO THE NATIVES.—The Rev. E. T. Williams is preaching to the Congoes through an interpreter. Mrs. Gen. Lewis and Mrs. Rev. J. W. Roberts, have opened a Sunday school for the benefit of their children.

A MONTHLY CONCERT for the missionary cause is held by the Methodists, Baptists, Presbyterians, and Episcopalians, we suppose, for the paper before us says "all the denominations." The last one reported seems to have been an awakening meeting, and gave promise of future good. The house was not sufficient to accommodate the audience, and many had to stand. Addresses were made by the Rev. John Seys, the American Consul and Agent for Liberated Africans, by Mr. E. W. Blyden, and by the Rev. E. T. Williams.

THE fiftieth birth day of General Roberts, (Ex-President) was celebrated on the 15th of March, at his mansion, by a large assemblage of ladies and gentlemen. Among the sentiments given was the following:

"May our worthy Ex-President live to see many more anniversaries, and bless the country in future by his influence, as his noble efforts have in the past."

The Advocate contains the address of Bishop Burns to the Conference of the M. E. Church. It fills nearly eight columns of the paper.

LETTER FROM D. B. WARNER.

[From The Press, May 11.]

MONROVIA,

February 21, 1859.

I regret exceedingly—and am ashamed—that I have not made it convenient ere this period to reply to your kind favor, dated 29th April, 1858, informing me that you had again sent to my address, and for my benefit, sundry papers, &c., and requesting that I would let you hear from me whenever my health and leisure would allow me to do so.

It would, no doubt, be gratifying to you to be able to learn, from time to time, how matters and things are progressing here, and to know what are the most prominent prospects of the ultimate success of our “New Republic;” but there are things constantly arising which prevent me from writing as freely on these points as I might wish. Since I resigned the Secretary of State’s office my time has been divided between mercantile pursuits and agricultural labors, and these two objects so burden me with cares that many of my friends think me taciturn, and as not taking that interest in them that I should.

For the present, we feel ourselves somewhat embarrassed in the monetary line, owing, as the old song has it, “to the failure in the rice crop, and in the palm oil trade;” but chiefly to a want in us of a firm resolve to cease depending upon our aborigines for articles of export, and to cultivate and raise something ourselves for that purpose. Of course you perceive at once that, as yet, we are unsettled in our mind—undecided as to what we should fall upon as a proper basis for our independence. I see no reason why Liberia should fail, either politically or otherwise, since her success depends upon but a few things—singleness of purpose, unity of effort,

and perseverance—all of which are within her reach, and to which our peculiar circumstances here, and our peculiar relations to foreign lands, demand our strictest attention, that we may observe, inculcate, and practice them. Unless we set some laudable object before us, and then bend all our energies, and apply our intellectual powers to the attainment of that object, we shall be wandering all our lifetime, and all our labors will tend to vexation and discontent only.

Our national fair, of this year, opened with a degree of cheerfulness and interest rarely seen here. Its liveliness and the articles exhibited completely captivated the foreigners sojourning among us—the Englishman, American, and German. It far surpassed in interest, in attendance, and in articles both of variety and utility, that of last year. A national agricultural institution has been recently formed here. President Benson is its chief officer, and as soon as I can understand how it is to be sustained and made to subserve the object contemplated, I shall decide as to my becoming one of its members. If all of its operations are dependant upon voluntary efforts by its members, then it is plain it will not continue long, for the time has come when “money is all things;” but if, on the other hand, it should be pecuniarily strong, so as to be able and willing to render pecuniary aid, as well as to give theoretical ideas to those it intends benefiting, then it will be productive of a great deal of good. It will be the means of opening the eyes, and of clearly discovering to our Republic the true source whence our national happiness should be derived, and the unfailling means by which we may effect a permanency to our independence, and the perpetuation of our Govern-

ment. Truly, we want, just now, the influence of foreign aid, in money, in scientific men, and in many other respects, to give energy to our minds, and to stimulate us to persevere, overcome, and to become proverbially great.

President Benson took the Presidential chair just at the commencement of the fall of our financial year, when the sap of the treasury began to cease to ascend, and when it required nearly all his efforts to get the "wherewithall" to carry on the Government; at a time when all our best men, men who had been the advisers and counsellors of our former Governors and President, had "passed away," when everything nearly had reached its minimum; and by the time he has gone through the term of his administration and retired from office, it will begin to be summer again, when some successor will step in, and, being flush-

ed with the great harvest, will ask, why was the Government in such a bad plight during Benson's administration? Although he came in under the sword and bayonet, and is now in the midst of severe trials, still he holds "steadily on his way," meeting and overcoming difficulties with a manliness that does him great credit.

The college is not yet going on, but the Episcopal Church building is rapidly progressing.

We have before us very encouraging prospects of a very abundant coming harvest. I have devoted more time to these lines than I thought I could well spare, it being on the very verge of the time for the sailing of the steamer. Is there any chance of my getting a cabinet of minerals?

Yours truly,
D. B. WARNER.

Latest from Liberia.

By the arrival of the "Ocean Eagle," at New York, despatches from Liberia are received by the American Colonization Society, bearing dates to July 9th. Judge John H. Cheeseman had lost his life in crossing the St. John's River in a canoe, in Bassa County. The small pox had prevailed in Monrovia, as well as Sierra Leone. The ship "Rebecca," Capt. Wm. Carter, had

arrived from New Orleans, with 41 emigrants (one having died on the passage) of the estate of John McDonogh. She had a passage of 62 days, and was to proceed to the Congo River. The "Mary Caroline Stevens" was hourly expected at Monrovia. The fine armed schooner "Quail," presented by Her Britannic Majesty to the Government of Liberia, had arrived.

The African Squadron.

THE Hon. Secretary of the Navy has adopted very efficient measures for the suppression of the Slave Trade, by sending a number of

steamers of light draught to the African Coast, and establishing our naval depot at San Paul de Loando instead of Port Praya, Cape de Verdes.

[From the Proceedings of the Royal Geographical Society, June, 1838.]

Notes on the Zambesi, from Quillimane to Tete.

FROM THE PORTUGUESE, BY J. LYONS M'LEOD, H. M. CONSUL FOR MOZAMBIQUE.

AFTER leaving Quillimane, on the left hand ascending the river, we arrive at Inhasuga, which is about two leagues from Quillimane. Here a stream runs to the sea. On the same side of the river we next come to Interro, about three and a half leagues farther, where there is another stream running to the sea. From this place, about four leagues, is Maerboosha; about four leagues more, Mangara, where there is another stream running to the sea; three leagues further, is Chataunga; four leagues onwards, Megerumba; and six leagues farther, is Mazaro, at the Boca do Rio. A long musket shot from Mazaro, on the same side of the river, but looking down the Luavo, is Maruvo.

The tide reaches Mangara, which is about twelve or thirteen leagues from Quillimane. It takes three days going from Quillimane to Mangara by water—by land, one day. Boca do Rio is dry when the Zambesi is low, but there is always plenty of water in passing Mazaro to the sea, by way of Suavo. Above Boca do Rio, on the left hand ascending the river, immediately opposite Mazaro, is Chupanga, where the Zambesi is, both during the wet and dry season, at least two miles wide. On the right hand going up, (the left bank of the river,) from Boca do Rio to the Rio Chire, the land is called Magangha. The Rio Chire, in the rainy season, has as large a volume of water as the Zambesi; and at the Boca do Chire the Zambesi rises very high in the rainy season, and this causes the water at Mazaro to flow down to Quillimane. Even in the dry season the Rio Chire is navigable, but the stream is not so rapid as in the Zambesi.

The natives ascend it in large canoes, making voyages of from twelve to twenty days, to trade with a people called Mangangheros.—This river flows past the western flank of the Maromballa mountains,—that is to say, these mountains are to the east of it,—which are very high. In ascending the Zambesi, this ridge is seen first from Mangara, and it is in sight until after passing Senna. The land on the left hand, opposite Magangha, is called Bororo; it is mountainous.

Before coming to Boca do Chire, one meets with many small islands, which have no names, and some of which disappear during a very wet season; but close to the Boca do Chire, and just below it, are two considerable islands, the first of which is called Ilha Muinha; the second, which is larger, is called Ilha Mozambique, and has about three hundred natives living on it.

Ilha Muinha, (in Kaffir,) means "salt island," and on this island, at Caia and at Sone, (close to Senna,) the salt used in the river is made. Along both banks of the Zambesi the salt is made thus: A portion of earth (taken up anywhere) is placed in an earthen vessel with a crack in the bottom of it—this is placed over another vessel, water is poured into the upper vessel, and the earth is moved about; the water that comes through the upper into the lower one is boiled or allowed to evaporate in the sun,—the residuum is very fine salt;—proving that the valley of the Zambesi was formerly the bed of the ocean. The country in the interior, opposite the mouth of the Rio Chire, is called Chiringoma—from which, to Sofalla, is eight days'

journey, and by land to Senna, twelve days' journey.

After passing the Rio do Chire, and on the opposite side of the Zambesi, is Caia, where the best fish in the river abound. The fish are salted and dried in the sun; some quantity are also smoked, but the former are preferred in the native markets. From Caia to Senna is two days walking, (about ten leagues)—by water, about three and a half days, (sixteen leagues.)

After passing Caia, you immediately come to Inhamnendundo,—meaning, in the Maravi language, “large country.” It runs along the river about five leagues, when one arrives at Inhamatuze, which, in the Senna language, means “dirty island,” as in the rainy season it is entirely surrounded by water, and before it was brought under civilization it was the resort of numerous animals, who made their lairs there: it is one league from Senna.

Above the Boca do Chire, on the same side of the river, and nearly opposite to Inhamnendundo, is Santa Beze, in the rear of which, and all the way from the Boca do Chire, is a range of low, rocky mountains, dividing the streams of Zambesi and Chire, the latter river running between this range and the Maromballa mountains.

Between Senna and Tete there are numerous islands and banks, and even some rocks, and a few eddies, but when the river is in flood there is no difficulty in the way of steam navigation. In the dry season the navigation for a steamer would be doubtful.

The banks of the river are well wooded with large timber. Fuel is easily procurable, in great quantities. The Zambesi, even in the dry season, is navigable from the Suavo mouth to Carravassa, for a vessel drawing four feet; and in the rainy

season the river has, at least in the shallowest part, more than twelve feet, and during that season the water rises about sixty feet in the narrows of Lupata. As I have already stated, the tide reaches Mangara. The current is from two to six miles per hour, according to the season. The river is about three thousand yards wide at Tete; at Senna, one and a half miles; at Quillimane, about eight hundred yards; at Quillimane Bar, more than two miles. There are no fords. In some dry seasons there are rapids between Senna and Tete; they are not dangerous, and always passable. The bed of the river is mud, gravel and sand.

In the dry season the water of the river is clear and transparent; in the rainy season it is brown, and at times approaching to a bright yellow. At this season the Mozambique channel is discolored at a distance of eighty or one hundred miles from the Quillimane Bar. At Carravassa there is a high fall; here vessels discharge their cargoes, which are carried a quarter of a mile overland and reshipped; this operation is repeated twice before reaching Zumbo.

In the neighborhood of Tete, gold, coal and iron are found in close proximity. More definite information on this point, with a plan of that portion of the country, and particulars of labor, carriage, &c., I am promised by Major Sicard, Governor of Tete.

Large quantities of wheat are grown at Tete and in the surrounding country, which is considered the granary of Zambesi. Both Senna and Quillimane are annually supplied from thence. At Tete the price of wheat is about half a dollar per arroba of thirty-two pounds.

Opposite to Tete the country is almost overrun by sugar cane. The

natives make sugar, but it is of an inferior quality, owing to their not understanding the manufacture of it.

The people of Tete have a great advantage over other parts of the river, for in the rear of the town, and at the foot of it, only a mile distant, is the Carthey, a high mountain, said to be from 3,000 to 5,000 feet in height. Here they have their plantations, consisting of different varieties of Indian or Kaffir corn, peas, beans, sweet potatoes, cabbages, onions, &c.; and close to the village is a place called Ilhaltanda, having an area of from ten to twenty square miles, which in the rainy season is more or less flooded. When the waters retire, they plant rice, corn, wheat, beans, &c., so that, should the plantations in the highlands fail for want of rain, they have a crop below; and, if the floods destroy the crops below, they have a supply in the mountains. In the rainy season there is generally a great fall of rain, accompanied by very high winds from the south and southwest. At times, when it is very hot, after continued calms, they have violent whirlwinds, which destroy everything in their course, breaking trees and taking up houses and whirling them in the air as if they were straw mats. Some years, in the months of June and July, they have a hot wind from the southwest, which burns up everything that may be in the ground—but this is unusual.

From Inhasuja (which is close to Quillimane) to Mazaro, and even in different parts of the river as high as Senna, the natives build their huts on stakes about twenty feet above the ground, so that in the rainy season they will not be endangered by the floods, which are constant and sudden. During this time it is not unusual for a native to indulge

in the luxury of fishing out of his bed. In 1855 thousands of the natives were drowned by the river rising higher than usual; many who escaped the flood fell victims to the famine that succeeded it.

Fish of different species abound in the Zambesi:—Bugueña, a long fish, long head, no scales, white, from one to six feet in length, weighing about eight pounds, very oily, and without any small bones: Pende, from six to twenty inches in length, broad, scales, black, from one to four pounds in weight, no small bones: Muja, from one to six feet in length, from one to ten pounds in weight, long, scales, round head, sides silver, back black: Cacao, *Shark*, called in the salt water Tubarao—similarly certain fish of this family ascend the Senegal, Amazon, and other great rivers, to the distance of several hundred miles from the ocean.—(*Vide Lyell's Manual of Elementary Geology*, 5th edition, p. 126, and *Proceedings Geol. Soc.*, No. 43, p. 222.) There are many other fish, and none poisonous.

The principal feeders or tributaries of the Zambesi are, the Chire, between Mazaro and Senna; the Tanqué, just below Senna, (it is small;) the Arnenha, between Masangane and Marangue; the Revubue, nearly opposite to Tete. There are many lakes close to the river, and some of them communicate with it even in the dry season.—Among them may be named one at Caia, another in Maganja, near Santa Beze, another near Chiramba, and one in Benga, nearly opposite to Tete.

It is stated that there are no volcanoes, nor the appearance of extinct craters, and earthquakes are unheard of. In the Cavuera, behind Tete, there is one ferruginous spring.

For the foregoing information I am obliged to Major Tito Auguste D'Arango Sicard, Governor of Tete; and also to George Wilson, private in the Mozambique Company of Invalids.

Intelligence.

THE SECRETARY OF THE INTERIOR ON THE SLAVE TRADE.—During his recent visit to Raleigh, N. C., Mr. Secretary Thompson said:

"In my own State a class of restless reformers have started a movement which demands the re-opening of the foreign slave trade. Laws which were passed fifty years ago, at the urgent instance of the Southern States, prohibiting the slave trade, have been discovered to be unconstitutional, and their longer continuance on the statute book, it is claimed, is destructive of the progress and prosperity of the South. In the advocacy of this new theory, some able men have enlisted; but I do not believe there is one among them who believes the ends he aims at can ever be accomplished while the Union lasts; and God forbid that a movement fraught with such unnumbered curses upon the South should ever succeed. But suppose the demand is made upon Congress to re-open the slave trade, and Congress should refuse to yield to the demand, shall the South, taking fire at the refusal, strike for disunion? For one I shall oppose the re-opening of the foreign slave trade, in the Union or out of it, and when that movement is made, which I fear not, you may run up the stars and stripes. I will rally under that flag. In North Carolina, in that day, I do not believe there will be any division."

The Washington correspondent of the Philadelphia "Press," concedes that Secretary Thompson, of the Interior Department, has faithfully endeavored to enforce the laws against the African slave trade, and that his want of success is owing to the adverse public sentiment in many Southern localities. He says, "I understand that letters have lately been received from certain Southern government officials, detailing the difficulties, and even dangers, they have had to encounter in braving public sentiment in regard to the slave traffic."

WASHINGTON, May 30, 1859.—The Navy Department have received voluminous despatches from the Coast of Africa, dated Porto Praya, April 15. The commander of the frigate Cumberland gives rather a graphic account of the *modus operandi* of

stealing and running off slaves, as carried on by yachts, schooners and regular trading vessels. The traffic during the last year, he says, has been greatly on the increase, notwithstanding the unceasing vigilance of not only the American squadron, but also of the English and Spanish men-of-war in those waters. All kinds of expedients are resorted to by persons engaged in the traffic to avoid detection. He thinks that if the Department would employ a smaller class of vessels, capable of running into the small rivers and bays, so as to intercept the slavers, they would be more successful in these voyages, and the traffic would be greatly abated. The same recommendation has been made by every commander on the Slave Coast.

Despatches to the Secretary of the Navy render it certain that slavers bound to several Southern States are now on the coast of Africa. Their cargoes are expected to arrive this fall in Mississippi and Texas. —*Special Despatch to New York Herald.*

CHARLESTON, June 7.—The Coast Survey steamer Walker, from Key West, reports that the bark J. W. Cobb picked up and towed into Havana a New York schooner. She had been scuttled and abandoned off Matanzas—had landed negroes.

The Grand Jury of the United States Circuit Court at New Orleans, on the 10th instant, indicted William Brailsford, Mr. Bordnax, Nelson C. Trowbridge, and Henry W. Allen; the former and latter for holding slaves imported from Africa, and the other two for holding and selling slaves imported into the United States from Africa.

THE TRADE WITH AFRICA.—The number of American vessels engaged in the trade with Africa during the last fiscal year, was thirty-one; the total amount of imports paying duty was \$1,420,000; free of duty, \$972,000; and the amount of duties paid, \$82,000.—*Presbyterian.*

A NEW AND IMPORTANT EXPLORATION IN AFRICA.—A letter just received at the Mission House, gives some particulars of

an interesting exploration of the country interiorward from the Mission stations at Corisco and the Gaboon, by Mr. Paul Duchailu, a young Frenchman, who, it will be remembered, accompanied Mr. Mackey on one of his tours to the Sierra del Crystal mountains two years ago. Mr. Duchailu commenced his late tour at Cape St. Catharine, a point on the Western Coast of Africa, about one hundred miles south of the Equator, and extended it in a northeasterly direction, following the general course of the Nazareth river, to the distance of nearly four hundred miles. He found that the Nazareth, the Mexias, and the Fernandez, which were formerly supposed to be three separate rivers, were, in fact, but different outlets of the same river. Beyond the mountains, Mr. Duchailu found the country open and well populated. The people cultivate cotton and tobacco, and traffic largely in the latter. He mentions, also, that they manufacture a species of grass cloth, of fine texture, from the leaves of the palm, and that in many respects they are greatly in advance of the maritime tribes. These discoveries throw great interest over the missionary work at Corisco and the Gaboon. This new country may be reached by much shorter routes from either of these points, by simply crossing over the Sierra del Crystal range; and in all future explorations our missionary brethren will have a definite object to stimulate their zeal, and direct their researches.—*Home and Foreign Record*.

OUR recent letters from Africa, the latest dated Corisco, February 18th, and Monrovia, March 11th, bring intelligence of varied and interesting nature. The U. S. sloop-of-war Marion, Commander Brent, had recently visited Corisco, for the purpose of investigating the claim recently set up by the Spanish Government to that island, and their threatened interference with the labors of our missionaries there. Not finding any officer of the Spanish Government on the island, the vessel proceeded to Fernando Po, for the purpose of a conference with the Governor of that place. The missionaries acknowledge their obligations to Commander Brent, for the kind interest he showed in their work, and the desire he manifested to prevent any unjustifiable interference on the part of the Spanish Government to arrest their labors. These letters communicate, at the same time, the cheering intelligence of an interesting work of grace on the island. A number of individuals had given evidence of a change of heart; and at the dif-

ferent stations there are as many as thirty persons who are candidates for baptism. Some of these are members of the boarding school, and others are adults from the neighboring villages. Many of the villagers, too, were of their own accord attending morning and evening prayers at the different stations. At Settra Kru a gleam of hope rests upon the Mission work. The teacher of the school, who for a long time doubted his own evidence of acceptance with the Saviour, has recently received more light, and, together with one of his own pupils, has made a public profession of religion. Mr. Williams thinks there is also a good deal of seriousness among the native population around this station, and expresses the hope that the seed that has lain buried here so long, is about to vegetate and bring forth fruit. We have also received a letter from Mr. Clemens, dated Monrovia, March 5th, mentioning the safe arrival of himself and party at that place on their way to Corisco.—*Home and Foreign Record*.

FRENCH AND SPANISH MISSIONS TO WEST AFRICA.—An extensive plan has been formed for the establishment of Romish Missions in Western Africa, conducted by French and Spanish priests. The prospectus, which has been widely circulated for the purpose of raising money for the object, states that a building was lately purchased at Lyons, in which the future missionaries live as a community in retirement and prayer, in preparation for their approaching voyage to "Liberia, near Sierra Leone," the point selected by the Propaganda of Rome, at which they are to commence their mission. The Romanists appeal for funds to enlarge this institution and to found a convent for "African missionary sisters." Two colleges are also to be established in Spain, at Andalusia, "where male and female children of converted negroes may be brought for instruction, in order to form as soon as possible missionary priests or artisans, and send them back in succession" to labor amongst their countrymen. An indulgence of eight hundred and twenty days is granted to those who pray for and contribute to the cause.—*Presbyterian*.

DEATH OF BISHOP BOWEN.—The Sierra Leone Advertiser of June 3d, announced the death of the Right Rev. John Bowen, LL. D., Bishop of that diocese. He received his appointment in 1857. This is the third Bishop of Sierra Leone whose appointment and death has been recorded within a few years.

A CALL FOR LABORERS.—The Secretary of the Missionary Society makes an earnest call for two young men—one for Oregon and one for Africa.

"A young, unmarried, whole-hearted missionary, is much needed for the African work. Is there no one in all the land who will go? Who will send us his name for that field, and be ready to start no later than the first of next September?"

"What are those young men, who are just finishing their studies at Otterbein, Hartsville, and Western Colleges, going to do? Is there not one at all these institutions of learning, who feels he ought to go to Africa? and if so, are there none in all the churches whose way to Heaven leads round by the West Coast of Africa?"

—*Religious Telescope.*

OPENING OF A BRIDGE OVER THE NILE.—

A letter from Alexandria of the 11th of June says:—"There was a grand *fete*—what the Arabs expressly call a fantasia—at Kafre-leis last week, on the occasion of the opening for traffic of the splendid iron bridge thrown across the Nile there, over which the railway to Cairo passes."

Miss BATES, the sister of the Hon. Edward Bates of St. Louis, recently emancipated the last of thirty-two slaves, who formed part of her inheritance, and whom she has gradually set free as they became prepared to take care of themselves in freedom. Judge Bates emancipated the last of his slaves several years since.

THE COOLIE TRADE IN CUBA.

Havana, June 29th, 1859.—On the 25th inst. we received a cargo of Coolies from Canton, per French ship "*Ville de Dieppe*," Ropeau master, in 110 days—527 delivered alive and only 13 perished on the voyage; consigned to Messrs. Fernandez & Schienper, merchants of this city.

On the 27th, per Dutch ship "*Bellona*," Klaving master, 100 days from Macao and St. Helena, 427 Coolies were received, after having passed over the side, from natural causes, suicides, &c., 52.

The whole number shipped by vessels which have arrived in Cuba is 47,631,—delivered at the port of Havana, 40,564,—leaving on their ocean path, *seven thousand and sixty-four*, or a discount from original shipments of 14.8303 per cent. The shipments were made by 110 vessels, of which 36 were under the British flag; 18 of the United States; 15 Holland; 14 Spanish; 13 French; 5 Peruvian; 3 Portuguese; 2 Bremen; 2 Norway, and 2 Chili. The

engagements or contracts promise return to their country of those who outlive the periods of service; but I apprehend that very few will ever return. When their contracts expire, there will not be found any one to be responsible for their return, unless the obligation should be assumed by the Spanish Government, to free society of the evil entailed upon our industrial classes by the Asiatic influence, which is very perceptible among the negroes upon the plantations, by their insubordination. *Correspondence of the Journal of Commerce.*

NAVAL INTELLIGENCE.—The U.S. steam frigate San Jacinto is ready for sea at last. A crew of 300 sailors and a guard of marines were yesterday allotted to her at the Brooklyn Navy Yard, and she will be put formally in commission to-day or to-morrow, at noon. The San Jacinto is a steam frigate of the second class, 1445 tons burthen, and is, we believe, the first American steamer ever detailed for a regular cruise on the coast of Africa. She returned last winter from China, where she took part in the capture of the Barrier Forts on the Canton River. The armament of the San Jacinto consists of thirteen heavy guns. Besides being the pioneer of steamers on her new station, she will be accompanied by three others, as well as by two of the best sailing sloops in the service. As this increase of our naval forces on a particular station may be considered an epoch in the history of the navy, we append correct lists of the new and late squadrons:

New Squadron.

Steamers.	Officers.	Men.	Guns.
San Jacinto, - - -	20	400	13
Mohican, - - -	16	300	6
Mystic, - - -	10	100	3
Sumpter, - - -	10	100	3
Sailing Ships.			
Corvette Constellation,	15	350	22
Corvette Portsmouth,	15	300	22
Total, - - -	86	1550	58

Old Squadron.

All Sailing Ships.	Officers.	Men.	Guns.
Corvette Cumberland,			
(flag ship,) - - -	25	300	24
Sloop-of-war Vincennes,	15	200	20
Sloop-of-war Marion, -	12	150	16
Sloop-of-war Dale, (re-			
turned,) - - -	12	150	16
Total, - - -	64	800	76

The above facts show that nearly twice the number of vessels and of men are ordered for the African coast at present than were ever there before. Comment is quite

unnecessary. The San Jacinto's officers are—

Captain Wm. M. Armstrong; Lieutenants C. Donaldson, A. K. Hughes, John Madigan, P. C. Johnson, and B. P. Loyall; Acting Master, A. P. Cooke; Purser, Garrett B. Barry; Chief Engineer, John Faron; Assistants, W. C. Wheeler, M. Kellogg, T. B. Houston, H. C. Victor, John Roop, Benjamin Kavanagh, and George W. Hall; Boatswain, Charles Woodland; Gunner, J. D. Borem; Carpenter, Jonas Dibble; Sailmaker, George C. Boorem.

AFRICAN ELOQUENCE.—Missionaries are bringing to light many interesting facts in regard to the mental characteristics of the people of Africa. Mr. Moffat, who has seen much of the southern part of this continent, gives us the following narrative, related to him by a man from Central Africa. It is, perhaps, without a parallel for its simplicity: "My years were eighteen.

There was war. At this time my mother died. My father died. I buried them. I had none. The Foulahs caught me. They sold me. The Housa people bought us. They brought us to Tomba. We got up. To a white man they sold us. We had no shirts. We had no trowsers. We were naked. In the midst of the water—into the midst of a ship they put us. Thirst killed somebody. Hunger killed somebody. By night we prayed. At the sun-time we prayed. God heard us. The English are good. God sent them. They came. They took us. Our hunger died. Our thirst died. Our chains went off from our feet. Shirts they gave us. Hats they gave us. Trowsers they gave us. Every one was glad. We all praised the English."—*Presbyterian*.

We are compelled to postpone to next number an account of the annual meeting of the Maine Colonization Society.

Receipts of the American Colonization Society,

From the 20th of July to the 20th of August, 1859.

MAINE.

Bangor—Hammond Street Cong. Church, by the Pastor, Rev. John Maltby, D. D., in addition to \$10 acknowledged in June, 20 00
By the Rev. F. Butler:
Augusta—Hon. R. Williams, \$5, B. Davis, E. A. Nason, and A. G. Dole, \$2 each; Dan. Williams, S. S. Brooks, \$1 each..... 13 00
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Little, \$3, E. Steele, \$5 in full to constitute himself a L. M., 121 50
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173 50

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sister, \$15, Mrs. L. S. French,	
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185 30

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Pastor.....	36 00
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full to constitute Geo. E. Elliot	
a life member; Mrs. Elizabeth	
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Randall, each \$2; J. Gallup,	
G. W. Mallory, and J. D.	
Miner, each \$1.....	17 00
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Plymouth Hollow—By collection,	
in addition.....	9 00
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in full to constitute Miss Mar-	
tica Gookin a life member; W.	
W. Wakeman, \$25, Frederick	
Marquand, \$30, W. D. Gookin,	
\$5, Abel Sherwood and wife,	
\$2, Isaac Chidsey, \$2.....	84 00

565 20

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Amwell—Collection in United Pr.	
Church, Rev. J. Kirkpatrick,	
pastor.....	10 00

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Petersburg—Nett proceeds of le-	
gacy of Mrs. Eliz. P. Powell,	
deceased, by David May, Esq.,	
Counsel.....	140 00

OHIO.

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Church, by the Rev. G. Mc-	
Millan, pastor.....	8 00
New Concord—Collection in Pleas-	
ant Hill Church, by Rev. S.	
Willson, pastor.....	9 00
Norwich—Collection in Pres. Ch.,	
by Rev. S. Willson, pastor...	5 01

22 01

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Springfield—D. A. Brown, \$25,	
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George Moore, Rev. J. H.	
Brown, H. Lyon, W. Hick-	
man, G. Ayres, Smith, Wick-	
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J. C. Conckling, Malhery	
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L. Stuart, \$5 each; Jackson-	
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life member.....	30 00
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son, J. Grimsley, S. M. Edgell,	
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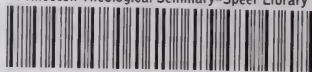
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